1:Gabb N-5 (1873-1874) 1876
SA19 Talamanca SA19

savage Indians do not possess it. The drum is their greatest favorite. 534
It is from twenty inches to two feet long, cylindrical for half its length, with a diameter of six or seven inches; it then tapers convexly to near the other end and then widens out a little. The pattern is always the same, and the size varies but a few inches. The larger end is tightly covered with the skin from the belly of the iguana lizard. It is glued on by fresh blood, being held in place with string until dry. A cord tied around each end suspends it loosely from the left shoulder, and it is held under the left arm, being beaten with the tips of the fingers of the right hand. It is used principally to accompany and keep time to singing and is an indispensable part of every feast or gathering of whatever kind. To accompany the invigorating music of the drum and help the din, an armadillo skin is sometimes used. This is scraped over the rings with a large hard bean-like seed. It at least helps to add to the noise, if it does not contribute melody. A little flute, about as musical as a penny whistle, is sometimes added to the concert, though it seems rather to be looked upon as a toy. These flutes are made of a bone of some bird, perhaps a pelican. The bone has half-a-dozen holes drilled in it, and the [321] ●
end is plugged with wax, so as to direct the air to the larger aperture near the end. I bought one from a Tiribi made of a deer's bone. The priests use in their songs a rattle, made of a small pear-shaped tree calabash, lashed to a bone at the small end. This contains a few seeds of the "shot plant," or Canna. It is held upright and solemnly shaken in time with the song until the end of the stanza, when, as a signal for the chorus to strike in, it is given a dexterous twirl, throwing the seeds rapidly around inside. On very solemn occasions a curious box is also used. It is about eight inches long by four square on the end. It is carved out hollow, with a long tongue on one face, isolated by a U-shaped slit. A heavy handle is attached to one end, also carved out of the same block. When used, it is simply struck on the above-mentioned tongue with a bone or piece of hard stick. This is only used on the death of a chief. There is but one in the tribe, and no bribe that I could offer sufficed to buy it.

Fashions in dress change even among savages, at least as civilization 291
approaches. Formerly the dress of the men consisted only of a breech-cloth. It was made of *mastate*, or bark cloth, about a foot wide and seven or eight feet long, tapering at one end. The cloth is made by taking the 287
inner bark of either the India rubber or another tree and beating it with a roughened stick over a log. This loosens the fibre, and renders it soft and flexible. It is then carefully washed until all the gummy matter is washed out. After drying, it is rubbed a little and becomes soft and smooth to the feel. To apply the breech-cloth, the wide end is held 291
against the belly, the remainder being passed between the legs; it is then wound around the waist and the point tucked in; the broad end then falls over in front, for about a foot long, like an apron. When cotton cloth is used, it is simply caught up in front and behind under a cotton belt, with a similar apron in front. Sometimes, for warmth, a shirt of

2;Skinner E-5 (1917) 1920
SA19 Talamanca SA19
Bribri

times, though rarely, used. The men sometimes carry, suspended from the necklace, the shell of a small species of *murex*, with the varices ground off and a hole drilled in it to make a whistle. These are bought in Terraba, and are highly prized. 301 [321] [534]

"The men sometimes wear headdresses made of feathers. The most prized are the white down feathers from under the tail of the large eagle. Others are made of chicken feathers, or are worked in rows of blue, red, black, yellow, &c., from the plumage of small birds. I have seen one headdress made from the hair of the tail of the great ant-eater, in the place of feathers. The feathers are secured vertically to a tape and extend laterally so as to reach from temple to temple, curling over forward at the top, the tape being tied behind, so as to keep the hair in place." 237 301

Gabb observed facial paintings applied by both sexes, but none were seen by the writer. He refers to designs made with the reddish-brown sap of a vine, the commoner designs being squares or parallelograms, about an inch across, on each cheek. These figures were either solid or made up of bars. Another pigment, called annato, was drawn in stripes or bars on the face, or an indigo fruit juice was smeared on the face and body. Tattooing is unknown. 302 [386] [531] [386] [304]

2:Skinner E-5 (1917) 1920
SA19 Talamanca SA19
Bribri

286 Ramón, "the king." This is a narrow strip, less than an inch broad and 28½ inches in length; in color it is red, with a blue central band and white stitches on the border. It is a fine piece of native work.

283 Pl. XIX, *d*, illustrates a wooden spindle for cotton thread. A spindle whorl of tortoise-shell from another spindle was also obtained.

301 237 789 778 *Necklaces.*—The Bribri women no longer wear the heavy bead necklaces described by Gabb, although the men still delight in similar ornaments, but made of jaguar teeth. These are especially difficult to obtain, since the Indians seem to have the idea that the possession of one of these ornaments endows the owner with some of the powers of the animal from whose teeth they are made.

301 Pl. XX, *d*, represents one of these ornaments, made of exceptionally large teeth strung on a fiber cord, alternating with small, red-glass trade beads. Fig. *c* of the same plate shows a smaller but more primitive necklace, in which the alternating beads are made of some species of snail-shell,

2:Skinner E-5 (1917) 1920
SA19 Talamanca SA19
Bribri

ground down to form discs. The boring of the teeth in this necklace is also of interest, as the holes are rimmed in from both sides, in an old aboriginal style. The small teeth at the end may be those of monkeys. Pl. XX, *b*, is an amulet of jaguar and other teeth strung with small, white-glass trade beads. 301 [321]

Several children's necklaces of monkey and raccoon teeth were observed, but the writer was not able to obtain any.

Pl. XX, *a*, represents an interesting necklace, composed of shell disc beads ground from a species of conus, and with a single heavy bead as a central piece. Beads of this heavy cylindrical type are valued highly by the Bribri. Ramón exhibited several of them, each of which he valued at the price of a cow, and one massive pink-and-white cylindrical pendant which he valued at two cows. The beads were costly, he said, because they required so much labor to manufacture and the material is not easily acquired. Ramón declared that such beads were the insignia of chiefs, and were more valued by the Indians than the 301 435 [321]

287 and the *mastate blanco* tree which grows there. In view of the fact that it is frequently acquired from the neighboring *Cavagra* or *Cabécares* (see p. 24), it is quite probable that the *mastate* is used, not only in place of blankets, but also as loin cloth by the women. *Mastate* can be made from two trees. One tree is the *mastate blanco*, or white *mastate*, which the *Boruca* prefer, and which, as we have seen, grows on the coast. The other tree is found in the interior, and is known as *mastate colorado*, or red *mastate* (*Brosimum utila* [HBK] Pittier). It is the tree still used by the *Cavagra* for making bark cloth, but apparently was not utilized by the *Boruca* unless it was absolutely necessary. Both trees have a milk, but [272] that of the red *mastate* is sometimes used for drinking, while that of the white is never taken. To make the cloth, a piece of bark is cut off and rolled at right angles to the grain, then beaten with a wooden stick to take off the rough outer surface, after which it is beaten with another club whose surface is grooved. It is then soaked in water and pulled to the desired size and put in the sun to dry, having pieces of wood or stone placed on the outer edges to keep the cloth from contracting.

321 **Bone Objects.** The use of bone amongst the *Boruca* is rather curious. It is the material employed almost generally for spindle whorls, and always for the needle-like pieces which are the temple, and are used to pin the woven cloth already on the loom so that it does not lose its shape while the rest is being made. Furthermore, the thigh bones of wild turkey and fowl are used to connect the hammock with the extra rope from which it hangs. Similar bones serve as handles for the *maracas* (see [155] fig. 10, *c*, *d*). Bone is also used for certain cures, for example, if a baby has dysentery, bone and garlic bracelets are put on its wrists.

415 **Gourds.** One of the most important every-[824] day artifacts of the *Boruca* is the gourd which grows on the tree called either *guacal*, or *jícara*, depending on the shape of the fruit. This tree scientifically is known as *Crescentia Cujete* L., and the tree, as well as its fruit, in English, are all called "gourds." The *guacal* is round, while *jícaras* are oblong.

The gourds serve many purposes. They are, of course, used as drinking cups, for hold-